ihe mind can be brought to philosophical humility in no other way, let it be by its being driven on that wall, of which Mackintosh says, that " the wall of adamant which bounds human inquiry has scarcely ever been discovered by any adventurer, until he has been roused by the shock which drove him back/'*

Let us, with the view of gaining a more favourable place for inspecting this subject, convey ourselves in imagination into the position of the Divine Being when resolving to create substances different from himself. Such questions as these would require (humanly speaking) to be solved: Is God to form only such creatures as have no will independent of his will ? Are all creatures to be material or simply sentient and instinctive, but without reason and separate moral agency ? It is conceivable that in some worlds, or in our own world at an earlier stage in its history, all creation is or was of this lower grade. But such a world, it is evident, could not manifest the higher attributes of the Divine character. Is there to be no other development of the character of God ? Could not God create a being in his own image, in this respect among others, that he had freedom of will in the best sense of the term, as implying responsibility ? No one can demonstrate that God could riot create such a being. Such a creature, while retaining his holy character, would be a nobler manifestation of the Divine glory than mere material or even intellectual existence. In creating such a being, God would reflect some of his highest perfections; and we can conceive him rejoicing over the act, and declaring it to be very good; and all intelligent creation rejoicing with him over the formation of every new order of free moral agents.

" How would it now look to you," says the philosophic Saxon king, Alfred, ' if there were any very powerful king, and he had no freemen in all his kingdom, but that all were

slaves ? Then said I, It would not be thought by me right nor reasonable if men in a servile condition only should attend upon him. Then, quoth he, it would be more unnatural if God, in all his kingdom, had no free creature under his power. Therefore, he made two rational creatures, free angels and men, and gave them the great gift of freedom. Hence they could do evil as well as good, whichever they would. He gave this very free gift, and a very fixed law, to every man unto this end."

* Prel. Dis. sect. ii.